

A
S E R M O N

Preach'd at
St. Paul's Covent-Garden,
O N
The Thirtieth of January, 1709.

BEING
The Anniversary-Fast for the Martyrdom
of King CHARLES the First.

Publish'd at the Request of some of the Parishioners.

By the Reverend and Honourable ROBERT
LUMLEY LLOYD of Cheam in Surry, Rector
of St. Paul's Covent-Garden, and Chaplain to
the most Noble his Grace the Duke of
Bedford.

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St. LUKE XIII. Ver. 2, 3.

And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffer'd such things?

I tell you Nay; but except ye repent, ye shall all likewise perish.

Men and Brethren,

THE occasion of this our solemn Meeting on this sad Day, is (we too well know) to deprecate God's Anger and Vengeance against this sinful Nation, by a sincere and hearty Repentance of all our Sins.

More especially for the Sins of those Men (but we are not all of that black Offspring) who have been in Days of old so shamefully guilty in the barbarous Murder of a righteous and good Man, whom God's good Providence (for our Sins no doubt) was pleas'd to give up into the hands of unreasonable and bloody Men: Unreasonable and bloody, because they wou'd not be satisfy'd but wth his Blood, tho he gave them what they cou'd in reason ask, when he deliver'd up into the hands of Justice his evil Counsellors, who had their Reward.

For there can be no greater Ornament to a Court of Justice, next to a Just and Upright Judge (*one fearing God, and hating Covetousness*) than the very Skin or Skeleton of a detestable partial Wretch, whose Hands have been fill'd with Bribes, who hath greedily gap'd after the Wages of Iniquity, who hath sold his Country for Gold. No greater Ornament to the Spire of a Church, than the Head of a perfidious Bishop or Presbyter, who hath, *contrary to the sound Word of Doctrine*, endeavour'd to inflame the Souls and Bodys of the People committed to his Care and Charge; which may also serve for a Landmark, like St. Peter's Cock, to warn others, in like manner, from making Shipwreck of a good Conscience on those dangerous Rocks of Destruction.

The tragical and fatal end of *Judas the Betrayer*, is no less instructive and ornamental a part of Gospel-History, than the Penitence of St. Peter, or the Conversion of St. Paul.

So likewise in Secular Matters: *Julius Caesar* can never pass for a compleat Hero (notwithstanding his many Vertues) because he enslav'd the Senate, and subdu'd the Libertys of the good People of *Rome*.

Nor can any General (tho the most fortunate and victorious against foreign Enemys) that ever made a Nation happy, deserve less than the bitterest Curses and Execrations of all his Fellow-Subjects, if he shall presume to awe and over-rule the Legislative Authority of his own Native Country, by the hated Power and Violence of a Standing Army.

For Liberty is a natural Right of inestimable Value to a generous Mind; we can run no hazard too great to defend it: On the other hand, Tyranny,

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ranny, Slavery, and Arbitrary Power, whether it be Popish or Protestant, whether Foreign or Domestick, is such an accumulated Evil, that the greatest Misfortunes can never reconcile us to it.

And I am verily perswaded that the good People of *Great Britain* will never again be wrought up into Rebellion against a Prince who governs by the known Laws of the Land.

Evil Counsellors, exorbitant Fines, enormous and savage Punishments, the slavish Principles of some few designing Church-Men, the suspending of wholesom Laws by a Pack of vile Judges (which very Laws, if put in due execution, wou'd civilly return the Complement, and suspend the Suspenders) standing Armys, levying Mony without consent of Parliament, the whole Constitution invaded; these are the beginnings of Sorrow, the foundations of all Evil: And what can be expected in such very desperate Circumstances? for *Oppression maketh a wise Man mad.*

'Tis recorded of the pious Martyr of this Day, that with an exemplary Christian Temper he forgave his insulting Enemy: but He good Man had a far greater Work upon his hands than this, namely to forgive his Friends. — His ill-chosen bigotted Popish Queen, with her accurs'd *French* Adherents, did more towards his fatal Tragedy, than all his open Enemy could have done with their utmost Malice and Fury.

What ought, I say, from the giving up of evil Counsellors into the Hands of Justice, in all reason to have follow'd, but a lasting Peace, Quiet and Contentment, and a good Understanding on all sides? But that was a Blessing too good, too great for an exceeding sinful People, who have almost always delighted in Extremes, and pursu'd violent

Measures. Sometimes the Lenity of a good and gracious King cannot please them, but they must be Rebels under the mildest and gentlest Administration. Every Mechanick must set up for a Politician, every Officer of the Army for a Ruler of the People: A while after, when by God's good Providence they were deliver'd from the insolent Barbarity of these new Masters, you have them running headlong into the other Extreme, giving up all their Libertys and Propertys to the Pride and Ambition of one single Tyrant, if at any time it shou'd seem good to his absolute Will and Pleasure, to put those tyrannical and arbitrary Principles in execution; as if there were no other alternative but Rebellion or Slavery. Because our blessed Lord tells us, *We must render unto Cesar the things that are Cesar's*; therefore say our Doctors in Slavery, Your Wives, your Children, your Estates, and all that you have are *Cesar's*. But *Cesar* hath been deceiv'd by them more than once, and will by them be still deceiv'd, as often as he trusts to them.

The treacherous Addresses of your Life-and-Fortune-Men, and that slavish Doctrine of unconditional Passive-Obedience without reserve (that prevailing Heresy of the last Age) made way for fresh Bloodshed, for the numerous Martyrdom of the most noble, moderate and generous Patriots, the constant Assertors of the known Laws and Libertys of this Nation. Thus are we involv'd in frequent Murders, and what shall we answer when God shall visit for these things? We must be heartily sorry, and earnestly repent of these our Misdoings; then Iniquity shall not be our Ruin: *for except we repent, we shall all likewise perish.*

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We must chearfully imbrace God's Mercys and Blessings whensoever he is pleas'd to send them, tho not (it may be) perform'd in every minute Circumstance according to our own fond Humours, and vain Opinions.

More especially let us value, as we ought, the most signal Instance of God's Divine Favour to us at the thrice happy Revolution, with those other appendant crowding Mercys, the glorious Establishment of the Protestant Succession, the illustrious Union, the good Harmony between the Prerogative of the Prince, and the Property of the People; all which are the genuine effects of that wonderful Revolution. Blessings of so great, so just a value, in so short a space of time, that they more than compensate for the numerous Tyrannys, Oppressions and Murders of this last Century. If that Age had been bless'd with these good and righteous Laws, we had not met on this sad occasion.

By me Kings reign, and Princes decree Justice, says the Holy Scripture; plainly enough intimating, that bloody lawless Tyrants, and unjust Judges are the Servants of the Devil, or Devils incarnate. A good and righteous King or Queen is undoubtedly the greatest Blessing on this side Heaven; but an arbitrary self-will'd Tyrant the greatest Plague on this side Hell: A just and gracious King or Queen, the very living Image of God himself; but a lawless Tyrant the most detestable Idol of the Devil. For God Almighty never made a Slave, nor created a Tyrant: the Devil was the first Founder of Tyranny, and Sin the Original of all Slavery. God's Service is perfect Freedom. And as when we are happily initiated into the Christian Church by Baptism, in our spiritual capacity we enter into a so-

lemn League against the World, the Flesh and the Devil; so in our natural capacity, by the prime Law of Nature (which is no other but the Law of God) by that Divine Law, I say, of Self-Preservation and Defence, *We not only may, but must* (to use the words of an excellent Author) if we will be true to our selves, and the Community we belong to, *oppose to our utmost all boundless unlimited arbitrary Power, which is destructive of the Publick Good.*

But how comes it to pass, you will say, that sometimes good Kings, sometimes good Patriots are debas'd, tormented and murder'd; when on the other hand, bloody Tyrants and slavish Statesmen are exalted and flourish? This was a Question which always puzzled the wisest of the Heathens to resolve and determine: To behold Vice and Prosperity go hand in hand, insulting and triumphing over afflicted Vertue and Innocence, made many of them rashly to conclude, that there was no such thing as Providence; that the Maker of the World did not preserve and govern it; as if (like an unnatural Parent) he had brought it forth, and now expos'd and deserted it: or at most they thought his Care and Providence confin'd within the Heavens, extending only to those glorious Creatures which are above: That it was inconsistent with the Serenity and Beatitude, and beneath the Grandeur of so great and glorious a Being, to descend and intermeddle with Affairs here below, and be perplex'd with the Administration of so mean and troublesom a Province; imagining this Globe of Earth to be as a Ball thrown at the foot of Fortune, and that Time and Chance happen'd to all alike, and rul'd and govern'd all things. Nor indeed did this only perplex the Heathen Philosophers, who had no better Guide than the weak and dubious Light
of

of Nature to direct them; and therefore no certain Knowledge of a future State, nor express Fears of Punishments, or Hopes of Rewards in another World. But it stagger'd even good King David himself: *When I saw the Wicked in Prosperity, successful in their Impietys, abounding in all manner of secular Felicitys, my Feet (says he) were almost gone, my Treadings had well nigh slipt.* He cou'd find no Foundation for it in the Field of Nature, but only in the Sanctuary of God; no good account to be given of it by natural Reason, but only by the reveal'd Will of God: *There I understood the end of these Men,* that they stand upon slippery Places here, and when they fall down they go into the bottomless Pit, extremely fatal in their end, however seemingly prosperous in their beginning. But to come close to the Text.

The occasion of these words were the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices, as you may see, *Ver. 1.* These Men were the Followers of one *Judas* an Impostor and Seducer of the People, a *Gaulonite*, as *Josephus* calls him from the place of his Nativity; and a *Galilean*, as *Gamaliel* calls him, from the Place of his Abode or Habitation: He taught rebellious Doctrines against due Subjection to the *Roman Empire*, forbidding the *Jews* to pay Tribute to *Cesar*, saying, *They had no King but God.* Upon this ground he seduc'd the People after him into Arms of Rebellion; but he perish'd, and all even as many as obey'd him were dispers'd, as we read *Acts 5. 37.* Some of these his Followers were again assembled at the Passover, and slain by *Pilate*. Upon this sad Calamity and Judgment which besel them, 'tis very probable those that told our Saviour of their fatal and dismal Tragedy, concluded from their unhappy

py end, that they were the greatest of Sinners, and that themselves were, in comparison of these unhappy Wretches, most innocent and righteous Persons.

This was the worst use cou'd be made of such a lamentable Accident ; being an uncharitable Censure of those who suffer'd, and a Presumption or flattering Opinion of their own Probity or Honesty. Our blessed Saviour condemns, and refutes both, in his Answer : *Suppose ye that these Galileans were Sinners above all the Galileans ? I tell you, nay ; but except ye repent ye shall all likewise perish.* If you persist in your present evil Practices, raising Tumults and Sedition, under pretence of exemption from human Laws ; or in our modern Cant, out of Piety and Zeal for the Church (which by the way hath been made the Stalking-horse to many wicked and traitorous Designs) then as these unhappy *Galileans* perish'd at their Sacrifices, so shall a multitude of you (meaning the *Jews*) on the very same day be slaughter'd like Sheep in your Temple, and that too for the very same Cause, namely a Sedition rais'd in the City. And so it came to pass : for about forty years after, *Jerusalem* was taken by the Roman Emperor *Titus* on the Sabbath-day, and many hundred Thousands of them destroy'd by his Army ; so great were the Animositys and Divisions among themselves, that they made little or no Defence and Resistance ; and so very provoking and exasperating was their Behaviour towards the Soldiers, when they had enter'd the City, and the *Jews* at their mercy, that, contrary to the Emperor's Command, in a Rage and Fury they burnt the Temple. Then was sadly fulfil'd our Saviour's Prediction of their sad Destruction, the very consideration of which drew Tears

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Tears of Compassion from his Eyes; as you may see, St. Luke 19. 41. and what follows, *He beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the things that belong unto thy Peace! but now they are hid from thine Eyes: For the Days shall come upon thee, that thine Enemy shall cast a Trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the Ground, and thy Children within thee: and they shall not leave within thee one Stone upon another, because thou knewest not the time of thy Visitation; because thou didst not repent upon all the gracious Calls and Invitations made to thee.*

It is God Almighty's ordinary and usual Method to reduce Sinners by his Mercys and Blessings. The Riches of his Goodness, Forbearance, and Long-suffering, are all intended and design'd to lead us to Repentance; for he doth not afflict willingly, nor grieve the Children of Men, Lam. 3. 33. But if these gentle Methods will not prevail, and because Sentence against an evil Work is not executed speedily; therefore the Hearts of the Sons of Men is fully set in them to do Evil, as the wise Man says, Eccl. 8. 11.

There remain then nothing but temporal Punishments and Chastisements, thereby, if possible, to prevent their eternal Ruin and Destruction; for when, O God, thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness, Isa. 26. 9. Surely then this is the most fit and proper time for us to learn this Lesson that ever was in the World: for one of God's four sore Judgments, as the Prophet calls them, Ezek. 14. 21. the first I say, and the greatest of them all, the Sword, is and hath been a long time unsheath'd in Christendom, so as the like was never known in any former Age; turning Citys into Desarts, or Heaps of Ashes; and Kingdoms

Kingdoms and Nations into *Golgotha's* and *Acheldama's*, into Fields of Blood, and Places of dead Mens Bones; overflowing the *Nations about us* with Parents Blood, and Orphans Tears. We ought not from thence to conclude, or suppose, that they are greater Sinners than we; we ought rather to attend to our blessed Saviour's Admonition and Inference, *I tell you nay; for except we repent, we shall all likewise perish.* As our Sins are the Causes of all God's Judgments, so nothing but our Repentance and Reformation can prevent or remove them.

When *Jonah* was sent unto *Nineveh* to proclaim their Destruction; *Yet forty Days and Nineveh shall be overthrown,* *Jonah* 3. 4. upon their Fasting, Humiliation, and turning every one from his evil way, the Lord turn'd away from his fierce Anger, and they perish'd not: Upon their Repentance God himself repented of the Evil that he said he wou'd do unto them, and he did it not, *Ver. 10.*

May we not justly fear, as our Saviour told the *Jews*, *That the Men of Nineveh shall rise up in Judgment with this Generation, and condemn it, because they repented at the Preaching of Jonah; and behold a greater than Jonas is here?* for we have the Preaching of Christ himself, and his Apostles, continually read in our Ears, if we will but attend to it. The Repentance of the *Ninevites*, for ought we know, was real and sincere, but *Ahab's* was only formal and hypocritical; he humbled himself outwardly, but did not truly repent: and yet even that outward Humiliation of his obtain'd a Suspension or Adjournment of the Judgment so severely denounc'd against him: *1 Kings* 21. 29. *Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the Evil in his Days, but in his Son's Days will I bring the Evil upon his*

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his House. The manner and occasion of his humbling himself is set down, Ver. 27. *And it came to pass when he heard these Words* (that is, the Words of the Prophet *Elijah*, telling him plainly of his Murder and Oppression of *Naboth*) *that he rent his Clothes, and put Sackcloth on his Flesh, and fasted, and lay in Sackcloth, and went softly.* And this is all the Humility there mention'd, for which God promises that he will not bring the Evil in his Days; which Humiliation proceeded not from an ingenuous Contrition and Sorrow for Sin, but from natural Conscience, awaken'd and scar'd by the Prophet's Message which threaten'd Vengeance: therefore tho it was not fully acceptable to God, as not proceeding from an upright Heart; yet *Ahab* had done much worse, if he had not been humbled at all. There was some kind of Moral Goodness in his Humiliation, which diverted the impending Judgment and Storm, and obtain'd a Reprieve, tho not a Pardon; *I will not bring the Evil in his Days.*

How effectual then will true Repentance, and a thorow unfeign'd Reformation prove to obtain both temporal and eternal Blessings, when a forc'd and hypocritical one was thus rewarded? Tho Men may possibly escape outward Calamity (for all Sins are not punish'd here in this Life) yet without doubt they shall perish everlastingly: *Except ye repent, ye shall all likewise perish.*

Now a necessary Preparative, or the first step towards the due performance of this Duty, is a particular, serious, and impartial Reflection upon all our Ways and Works, and all the Circumstances throughout the whole course of our Lives past; an attentive Consideration and Recollection of them, in order to find out and bewail what is done amiss, and so amend for the future: for except we call

call our own ways to remembrance, we can never turn our Feet to God's Testimonys.

But these Reflections are uneasy and troublesom to corrupt Nature, like the opening and searching old Wounds and Sores, accompany'd with Pain for the present, and therefore generally neglected; tho without such a method there can be no Cure. There are other Objects and Meditations more pleasing and diverting: The Prospect and Contemplation of Pleasures, Riches and Honour, make deep Impressions, and the Cares and Concerns of this World too often exclude or hinder a due Consideration and Preparation for the next; insomuch that very few Men (and that very seldom too) retire and descend into their own Breasts, to remember from whence they are fallen, that they may rise again by Repentance; but rather remember that they may fall lower, reflecting on their past sinful Actions with Delight and Complacency, acting over again, in the Fancy and Imagination, the Vanities and Follies of their Lives past, ruminating on Wickedness: this speculative Iniquity being of a ready and very quick dispatch, requiring neither the Labour of the Body, nor the Care and Study of the Mind, all Times and Places, Ages and Occasions being alike to it. This pernicious sort of Reflection is so far from being a Preparative to Repentance, that it adds both weight and number to former Offences. And yet there is another sort worse than this, if possible: When Men call to mind their evil Courses not only with Delight, or to lessen, palliate or excuse them; but also, which is the very top of flagitious Wickedness, to boast and glory in them. And such flagrant Sinners there were even in early days, in *St. Paul's* time, which fetch'd Tears from his Eyes: *Phil. 3. 18, 19, I tell*

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tell you, says he, even weeping, that they are *Enemys to the Cross of Christ, whose End is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind earthly things.* St. Jude aptly compares them to *raging Waves of the Sea, foaming out their own Shame, to whom is reserv'd the Blackness of Darkness for ever, Ver. 13.* The only laudable, innocent, and advantageous remembrance of the Sins and Errors of our Lives, is, when 'tis accompany'd with Sorrow and Remorse, Hatred and Detestation, and Resolutions of firm and unalterable Amendment: This is the true Prescription how to make a most Sovereign Antidote out of these most deadly Vipers; for such an happy remembrance here will prevent God's remembrance of our Sins hereafter, will obtain a gracious Pardon, an Act of Oblivion for us in the Court of Heaven: *Heb. 10. 17. Thy Sins and thy Iniquitys will I remember no more*; that is, Sins repented of and forsaken: and they can never be repented of and forsaken, except their Nature, Effects and Consequences be duly consider'd and understood. The want of these useful and necessary Reflections is an Argument either of a brutish Stupidity, or an habitual Hardness of Heart; that Nature is so far corrupted by evil Education and Example, that it never had any sense and distinction between Good and Evil, or else hath extinguish'd it by a long continuance and custom of Impiety: and of such we may modestly affirm what St. Paul says of the wanton Widow, *1 Tim. 5. 6. That they are dead while they live*; for that is one remarkable Property of the Grave, *'Tis the Land where all things are forgotten, Psal. 88. 12.*

To conclude; Men generally stand in need more of Monitors and Remembrancers, than of Teachers
or

or Instructors, by Exhortations and Admonitions to be quicken'd to the Practice of what they know, rather than to be taught any new Lesson: for there are surely very few Christians (none I hope who hear me) so ignorant as not to know their Duty, I mean the most essential parts of it, which are absolutely necessary to common Salvation; and as few, I hope, so presumptuous and hard-hearted, as wilfully and deliberately to neglect their eternal Salvation, or act any thing inconsistent with it, or contrary to it: for they must offer manifest Violence to their Reason and Judgment, if they chuse Evil and refuse Good, and embrace Death rather than Life, when both are offer'd to their Wills, and propounded to their Understandings.

But Sinners look forward at their present Grati-
fications, and the Satisfaction of their disorderly Af-
fections and Appetites; seldom regarding the Equi-
ty, Sanctity and Righteousness of those Laws which
they violate, and the Dangers and Misery they
thereby expose themselves to: the serious conside-
ration whereof might prevent or check their enor-
mous way of Living. When the Prodigal in the
Parable came to himself, *St. Luke 15. 17.* when he
began coolly to consider and reflect, he was then
weary and ashamed of his Riots and Extravagances,
and return'd to his Father with Tears in his Eyes,
Confessions in his Mouth, and Sorrows in his Heart,
for his former Miscarriages. And indeed Men are
never like to return to their Heavenly Father, ex-
cept they first return to themselves, and become
serious and considerate: Which that we may all be
in these perillous times, God of his infinite Mercy
grant, for the sake of Christ Jesus our Saviour;
unto whom, with God the Holy Ghost, be ascrib'd,
as is most due, all Honour and Glory for evermore.

F I N I S.